Integrating Tri Hita Karana in Character Education

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ABSTRACT
As a reference for education in Indonesia, the 2013 curriculum emphasizes 18 characters that must be incorporated into the entire teaching and learning process. The Tri Hita Karana idea is intimately tied to and associated with these character values in Bali. According to this phenomenon mentioned, this study aimed at investigating the Elementary school teacher and parents' perception. By using a questionnaire-based survey approach, this study involved 24 primary school teachers and 22 parents as the participants. It was found that teachers' perception is 4.15 which belongs to positive category. Therefore, the teachers realized the importance of the implementation of character education and need to be taught inside and outside classroom. The mean score of parents' perception is 4.11 which belongs to positive category. The result anova test confirmed that there is no different perceptions between primary school instructors and parents towards the essential of integrating Tri Hita Karana into the process of character education.

Keywords: Character Education, Primary School, Teachers, Parents

1. INTRODUCTION

The establishment of a country is critically influenced by the quality of its citizens, in which this quality depends on the education process provided by the Country itself. This phrase was made in the preamble of the Indonesian law of 1945. The Indonesian educational system had proclaimed the obligation to be exposed with 12 years education started from elementary school to the higher education. There some elements that are highly required to promote a high-quality education, such as Indonesian curriculum, provided legislation or provided policies, as well as the function of human resources. In Indonesia, education is presently based on the 2013 curriculum, which stresses character education. Character education, often known as moral education, is the process of teaching noble values Pattaro, 2016). Curriculum 2013 provides 18 values that should be implemented during the process of Teaching and learning. Those values involve the values of character-based education that are required to be taught in this globalization era. According to Amran et al. (2019), character education assists the teaching and learning process to enhance the students' awareness and also reinforce the nation's character.

Nowadays era, cultural acculturation provides the educational parties with various opportunities. However, this process may not necessarily have a favourable influence (Dwijendra & Mahardika, 2018). A nation's character requires to be strengthened through some attempts that help it to keep its identity. Strengthening the nation's character is something that should be done as soon as possible. Early character development is thought to be a strong basis for human character development (Akbar & Puspitasari, 2018). The generation will be able to make choices in the face of globalisation if they have a strong character foundation. Character development begins at a young age, which is vital given the numerous cases of moral degradation such as bullying, corruption, brawls, and drug that potentially demolish the moral of nation (Abdullah et al., 2019). The existence of the local community tradition is the foundation of the character education's principle presented in Indonesian school curricula
(Hidayati et al., 2020). Some previous relevant researches had already conducted the investigation emphasizing on the developing characters incorporating the local conservative values such as traditional game, teaching, and philosophy into learning (Sukendar et al., 2019b).

The Tri Hita Karana notion becomes an illustration of a local wisdom that can be utilized to promote instructional practices in Bali. To live in balance, Balinese people put their belief to the way of living called Tri Hita Karana that promotes joy and unity in the lives of people (Sukarma, 2016). There are three relation presented in this belief, in which the first is the spiritual connection between human and divine humans or called as *Parhyangan*, then the second one is peer connection among humans or called as *Pawongan*, and the last is natural relationship between nature and human being or called as *Palemahan*, all contribute to happiness and peace (Astawa et al., 2019). These connections of Tri Hita Karana are presented in this following Figure 1.
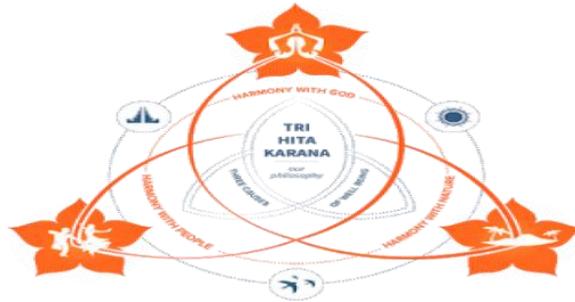
Figure 1. The Tri Hita Karana (source bulelengkab.go.id)

The three links form a single unit that is interconnected (Sukarma, 2016).In Bali, the Tri Hita Karana philosophy is always commonly used in a variety of fields, including hospitality, agribusiness, and education (Kusuma et al., 2019). The ideals are mirrored in the curriculum 2013 while observing the concept elaboration of Tri Hita Karana. Religious beliefs, environmental stewardship, and friendliness are examples of these ideals.

Belief in God, religious freedom and tolerance for religious diversity are all strongly linked religious principles (Cinantya et al., 2019). The significance of environmental stewardship can be shown in human behaviour when it comes to environmental protection (Amran et al., 2019). The importance environmental stewardship must be incorporated into classroom instruction in order to develop understanding of environmental challenges like the change of climate and environment's safeguard (Adawiah, 2018). Humans are social beings who must connect with other humans, thus friendly ideals are based on that belief (Hoyos-Valdés, 2018; Teschers, 2015). Mutual affection, respect, trust, loyalty, and cooperation are all examples of friendly ideals (Hoyos-Valdés, 2018). The roles of teachers are critically importance during the moral education teaching instruction, in which teachers have to be able to instil the character traits in students. Any classroom learning should include character education insertion (Agboola & Tsai, 2012). Other than teachers, parents play a vital role in actively giving character education to their children when they are not in school because the character education programs will be much more effective (Brannon, 2008). Teachers and parents must both recognize that they cannot shape student character on their own. They must also work together and communicate in order to monitor and reflect here on character education system (Webster-Stratton & Bywater, 2015). This study aimed at investigating primary school teachers' and parents' perceptions of Tri Hita Karana as a noble value drawn from native Balinese knowledge in teaching character education, taking into account the relevance of character education and the teachers and parents' roles.

2. METHOD
Design
The current research aimed at answering two questions (1) what is the perception of teachers and parents towards implementation of Tri Hita Karana in classroom? (2) Do teachers and parents have the same opinion? In answering the questions, this study employed a mix mode survey.

Participants of the Study
This present research involved 24 teachers of primary school and 22 students' parents in Buleleng, Bali. These respondents were chosen by using random sampling technique. Table 1 presents the demographic info of the participants of the study.

Table 1. Demographic Data

Participants	M/F	Age
Teachers	17 F / 7 M	24-57
Parents	14 F / 6 M	28-38

In this study the teachers as the participants consisted of 17 females and 7 males. Their age was ranged between 24-57 years old. Meanwhile for the parents, there are 14 females and 6 males with 28-38 range of age.

Method of Data Collection
A five-Likert scale of questionnaire was developed focusing on two dimensions namely the importance of character education and character building based on Tri Hita Karana. The questionnaire was piloted tested. The Cronbach Alpha analysis shows .727 which according to Pallant, (2016) is reliable. Therefore, the instruments can be used to collect the data.

Data Analysis

Descriptive statistic was used to identify the mean score and standard deviation, which the data obtained from the questionnaire. Teachers' and parents' mean scores were also examined to see if there was a significant mean difference. If the value of Sig. is less than.05., there is a large mean difference. The teachers and parents' perception were categorized as shown in Table 2.

Table 2. Mean Score Category

Mean Score	Category
4.21 - 5.00	Very Positive
3.41 - 4.20	Positive
2.61 - 3.40	Neutral
1.81 - 2.60	Negative
1.00 - 1.80	Very Negative

To data obtained from the interview were analysed by using Interactive Model Analysis proposed by Miles et al., (2014). The model analysis consists of four major stages of analysis namely, data collection, data condensation, data display, conclusion drawing and verification

3. RESULTS AND DISCUSSIONS
Result

The employment of survey aimed at identifying the perception of teachers and parents towards the importance of character education and implementation of Tri Hita Karana in classroom. The data is presented in the table 3 below.

Table 3: Descriptive Analysis of The Importance of Character Education

Statement	Participants	Mean	Std
I see that there is moral degradation among our young generation	Teachers	4.08	0.776
	Parents	3.79	0.779
Students' moral degradation I think caused by todays' globalization	Teachers	3.96	0.550
	Parents	4.00	0.511
Character education should be taught inside and outside classroom	Teachers	4.38	0.576
	Parents	4.38	0.495
I think that we need have important role in developing or teaching character education	Teachers	4.17	0.565
	Parents	4.13	0.537
I know that it is important today for inserting and teaching character education in school and home	Teachers	4.13	0.537
	Parents	4.21	0.658
I think teachers and parents need to do communication on students' character development	Teachers	4.08	0.654
	Parents	4.25	0.532
Teachers and parents need to work cooperatively in developing students' character	Teachers	4.04	0.464
	Parents	4.21	0.415
I think that character development I see important for students' future career	Teachers	4.38	0.576
	Parents	4.21	0.588
I think that character development has been taught well in school	Teachers	4.17	0.702
	Parents	4.04	0.624
I see myself has been doing effort to strengthen students' character	Teachers	4.21	0.588
	Parents	3.92	0.584

From Table 3, it was found that the lowest mean score of teachers' perception was 3.96 in terms of the cause of students' moral degradation. Meanwhile, the highest mean score of teachers' perception is 4.38 in terms of the important of character education and teaching character outside and inside the classroom. In Table 2, parents' perception was also presented. The highest mean score achieved is 4.38 about teaching character education inside and outside classroom followed with 4.25 in terms of communication between teachers and parents on

students' character development. The lowest mean score is 3.92 in terms of effort made by parents in strengthening students' character.

Overall, the mean score of teachers' perception is 4.15 which belongs to positive category. Therefore, the teachers realized the importance of the implementation of character education and need to be taught inside and outside classroom. The mean score of parents' perception is 4.11 which belongs to positive category. To see if teachers and parents have similar view towards the importance of character education an ANOVA test was conducted. Table 4 presents the result.

Table 4. The Importance of Character Education (ANOVA)

ANOVA					
The Importance of Character Education					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.011	1	.011	.427	.522
Within Groups	.446	18	.025		
Total	.456	19			

If the value of Sig. is less than.05., there is a large mean difference. The ANOVA test revealed that the value of Sig. is.522, which is greater than the threshold of .05. This demonstrated that there is no substantial mean difference between teachers and parents. The results indicated that teachers and parents have the same opinion about the positive role of character education taught inside and outside the classroom.

Character Building with Tri Hita Karana

Table 5. Descriptive Analysis of Character Education through Tri Hita Karana

Statement	Participants	Mean	Std.
I understand the concept of Tri Hita Karana	Teachers	4.29	0.859
	Parents	4.38	0.576
Tri Hita Karana is philosophy of living known in Bali	Teachers	4.42	0.654
	Parents	4.33	0.637
Values in Tri Hita Karana are important to be taught to students	Teachers	4.33	0.761
	Parents	4.42	0.654
Tri Hita Karana can be integrated with character education process in classroom	Teachers	4.54	0.658
	Parents	4.46	0.509
I see Tri Hita Karana is would strengthen students' character	Teachers	4.42	0.654
	Parents	4.38	0.711
I think Tri Hita Karana would help students in future career	Teachers	4.42	0.584
	Parents	4.29	0.690
I see myself has been encouraging students with values from Tri Hita Karana	Teachers	4.17	0.637
	Parents	4.13	0.680
Tri Hita Karana and Character education can go hand in hand	Teachers	4.50	0.659
	Parents	4.71	0.464
I see that Tri Hita Karana can be implemented in all aspects of human life	Teachers	4.33	0.637
	Parents	4.54	0.509
I think Tri Hita Karana has been well implemented inside and outside school	Teachers	4.38	0.576
	Parents	4.38	0.576

From Table 5, it was found that the lowest mean score of teachers' perception was 4.17 with 0.637 standard deviation in terms encouraging students with values from Tri Hita Karana. This was also identified in parents' mean score which is 4.13 with 0.680 standard deviation. Meanwhile, the highest mean score of teachers' perception is in terms of Tri Hita Karana can be integrated with character education process in classroom (M=4.54, SD=0.658) followed with Tri Hita Karana and Character education can go hand in hand (M=4.50, SD=0.659). For parents, the highest mean score is in statement of Tri Hita Karana and Character education can go hand in hand (M=4.71, SD=0.464), followed with statement of Tri Hita Karana can be implemented in all

aspects of human life (M=4.54, SD=0.509) and Tri Hita Karana can be integrated with character education process in classroom (M=4.46, SD=0.509)

Overall, the mean score of teachers' perception is 4.37 and for parents is 4.40 which belongs to very positive category. As a result, both parties recognized the need of incorporating Tri Hita Karana into character education, and that the two can go hand in hand. An ANOVA test was used to assess if teachers and parents shared the same perspective on character development with Tri Hita Karana.

Table 6. ANOVA of Character Building with Tri Hita Karana

ANOVA					
Character Building with Tri Hita Karana					
	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	.002	1	.002	.139	.713
Within Groups	.313	18	.017		
Total	.315	19			

The value of Sig. is.713, which is greater than.05., according to the findings of the ANOVA test. This indicates no substantial mean difference between teachers and parents. As a result, it may be concluded that instructors and parents agree that Tri Hita Karana values helped the students in their character development.

DISCUSSIONS

According to the findings of the data gathering, both teachers and parents showed a favourable attitude toward characters education. They understood the significance of developing pupils' character. The interviews also revealed that both parties were aware towards the need of promoting character education.

"For students in school, character education is required. This requirement is stated in the curriculum of 2013, which aimed at teaching noble values to the children." (T9/M/28)

"Character education is obligatory in elementary schools, with children having to learn 18 of the 18 characters specified in the 2013 curriculum." (T7/F/32)

"It is important for the parents to be good role model for the kids. Besides, the parents also need to be aware towards the development of children characters." (P1/M/43)

"If kids are not taught and modelled good values, I am frequently concerned. Of course, as parents, we want our children to have decent morals." (P4/F/36)

This was supported by a number of earlier investigations. Demirel et al., (2016) stated the importance role of the educational parties, such as the formal educators and the informal educators to be good role model for the students and be responsible to their development. An effective character education pays an importance role towards the students' behaviour that is in line with the applicable norms (Kim et al., 2018). Additionally, various studies also have looked into the function of parents as the informal educators to shape the character of their children at home. According to Rahayuningsih and Sholikhan (2016), parents are the primary elements in shaping the children's characters. Setiawan et al. (2020) stressed that affection, attention, and security given by the parents have a significant impact on their children's character development. The findings of this study, as well as earlier studies, showed that instructors and parents played equal responsibilities in developing the characters of learners. Therefore, to ensure the well execution of this program that is in line with the Curriculum of 2013, the teacher and the parents need to collaborate.

The findings of the study also revealed that the ideals of Tri Hita Karana held by teachers and parents might be used to effectively teach about character. Tri Hita Karana, as part of the Balinese people's traditional wisdom is freely implemented to various areas in Bali, including agriculture, tourism, and education. During the interviews, the respondents revealed the following statements.

" It is really good to apply Tri Hita Karana, as a Balinese native knowledgein the classroom in order to create love for God, mankind, and the environment." (T8/F/44)

"Tri Hita Karana's values, in my opinion, are consistent with character education. It instills religious beliefs, as well as ideals of caring for others and the environment." (T3/M/27)

"The Tri Hita Karana is extremely dense in Bali. Balinese people embrace spirituality, tolerance, and environmental preservation. Those principles must, of course, be taught and encouraged." (P4/F/30)

There have also been previous relevant studies that addressed the application of characters education depends on *Asah Asih Asuh* (teaching, loving, caring) characterized the values of leadership, moral, and religiosity (Sukendar et al., 2019). Hidayati et al., (2020) discovered that the Samin community in Indonesia has a variety of values that can be adopted in term of character education that depends on local wisdom, namely discipline, environmental care, and tolerance. This present research suggests the further investigation to focus on the other variety of local wisdom values that can be incorporated into the programs of character education.

4. CONCLUSIONS

This present investigation aimed at investigating the primary school teachers' and parents' attitudes regarding Tri Hita Karana in characters education in Buleleng, Bali. As the Balinese native knowledge, Tri Hita Karana provides the students with various noble values such as relationships with God, people, and the environment in order to create a peaceful world. The result revealed the awareness of teachers and parents towards the value of character education. Besides, both of them are responsible in shaping the students' characters that can be conducted inside or outside the school. Moreover, Tri Hita Karana's values show the resemblance with the 18-character values listed in the 2013 curriculum. Religious, social, and environmental values are among them. This research is still limited to identifying the perceptions of teachers and parents of Tri Hita Karana to teach character values. Further identification of how these values are applied both inside and outside the school is needed. Further research is also suggested to identify the role of other stakeholders such as school principals and policy makers regarding strengthening character values through local wisdom of the Indonesian people.

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